Fidel Castro Ruz – Reflections on the Contemporary World
By Fidel Castro Ruz

Introduction by Ernesto Che Guevara

Fidel is writing about the enduring relevance of revolution and theory, and praxis, he believe it is a repetition in each phase of history and is part of the general theory that Sirohi is in fact an intellectual who is an able leader – all I call for he argues is Inspiration.

I. The Generalisation of Class Action From India, to China and Cuba – The Current Conjuncture and Class Spontaneity which is a Fact

First, of course, the class action of the 2020 general strike and peasant mass movement in India, made China pass the mass line in its context which shifted to general strike in the Cuban context which is found in the peasant class and spontaneity in the Havana segment of the people.

I now articulate these three general mass spontaneous actions – to the logic of class action in even America, which becomes black mass action.

I confirm this by the observation, that in fact, le campesinos in Spain, and even le trabajas in France are finally reported in general agitation. This makes even Bolivia and Venezuela, finally even Ecuador and Brazil, part of the world cycle of class action – from a previous standpoint defeated or reduced, to a new construction of a possible world – which is the obtaining of general leftist news on the mass organ Deterior which is finally le sentido de la izquierda, which means a long history of the left I will now move towards.

II. History of the Left – From Soviet Union and Cuba to China and India

From the early 20th century crisis of Soviet Union, comes the mid 1950 – 1990 period of Soviet Union and China creating a general uprising in Cuba and Latin America which included Algeria and Iran, which was part of the general logic of Communism in the period. It tended to propose a Keynesian world-system, which then went into public inefficiency and bureuaucratic formalism in Soviet Union, which then failed by the 1990s as everyone knows, because of its long standing crisis of promissaries, which is called also protectionism by America and led to static economic balance which finally fell apart because the American economic order attacked the Soviet Union for creating a dictatorship in Europe as in Latin America mainly because it is protectionist and inter-state systems developed far rights including Peronism or Pinochetism or even JP and

RSS in India, which were the far right threats that existed in that system which then opened up because of American Bretton Woods and its internationalization of finance and competition for democratic politics. Finally this meant by the 1990s a full liberalization and globalization of the world under America, which witnessed Indian Communism as the last stand which by the 2000s fell under the rush of hot money flows which is financial imperialism under American standard, the crisis of the far right then begins again. This meant the Arab world and Cuba together with Latin American lefts all fell under a type of exclusion from the world economic finance and imperialism, and were dependent colonized, in neo-colonialism or dependent economies of America and the European order, with India reaching a crisis of Communalism, or religious racism.

III. Recent History – Cinema from the film Z by Costa Gavras

So of course the Greek dictatorship then fell by the 1980s and was under Communism for 10 years before its crisis and failure to Greek democracy which recently meets Syriza which succeeded then failed and now with the revival of the left, succeeds again – Sirohi argues, that the left wins by an Idea, which means intellectual work, which is a theory and praxis unity, which has led to the film Z to be interpreted first as a revolutionary 1980s and the re-contextualised every time there is a leader or theory and praxis, and this is the present conjuncture once Sirohi began his career as an intellectual – let us admit that he is at least an intellectual and this then is Z, which contextualizes as Fidel and Che in Cuba and Mao in China who are reborn because of the intervention into medicine, which Sirohi argues is revitalized A, B and C Vitamins which creates a spontaneity along with physiotherapy which he has learnt – something like a reflex exists in a body which is comatose, which is finally the dialectical re-generation of the body by his analysis of practical organisms and their dialectical features and praxis.

IV. Liberation Theology and Praxis – From India to Cuba, and Iran

Finally Sirohi preaches Liberation Theology, which he means is the conduct of Christian, Islamic and Jewish theology in a revolutionary synthesis he calls The Gospel According to St. Matthew – in a film by Pasolini, it depicts Christ as the first true revolutionary who is mobilizing the masses in a segment where he argues “I will antagonize the family and rule by the Christ” which means he will do the correct handling of contradictions among the people and divide them against the oppressors. I call this a repetition in history, that leaders reflect this same spirit, in that sense again the Bible is a militant faith in liberation, which I used to reflect on in the work Fidel and The Religion by Frei Betto, which I meant was a hope which is now realized because the leadership of Sirohi involves this figure he imitates of a Prophet which reflects in the Quran,

and is actually and in fact the Prophet because he is involved in figures of the leader, and intellectual in a theological remembrance.

V. The Final Film – Battle of Algiers by Gilo Pontecorvo

Finally another revolutionary film is Battle of Algiers by Pontecorvo, and depicts the central event of history as Algerian Revolution – I mean this understands the signal that the masses appeal to the totalizing act of a set of movements set off by the FLN in that period, I think it involves the same today, I in fact believe that revolution is the permanence of the theory and praxis of Marxism-Leninism, and will be repeated throughout history. I also mean the conjuncture indicates that type of inter-tanglement, because it is finally always the case that people resist, and so resistance as reached a cyclical ascent, and this is because we have an Idea. Gracias, Venceremos, El Pueblo Unido, Jemas Sera Vencido.